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The People's Korea

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# Major Success Claimed in Agricultural Assistance to Tanzania, Mechanization, Maize Output Increase Involved

Pyongyang on Oct. 5 claimed a major success in its agricultural assistance to Tanzania and awarded state decorations to those members of the project team on their return from the African country.

In an exceptional move, Rodong Sinmun printed on the front page of its Oct. 5 edition two color photos, one showing President Kim Il Sung on Oct. 4 talking with the chief of the project with sample maize cobs on the desk between the two and the other showing the President posing for a photo with other members of the team.

The WPK organ normally uses white-and-black photos for reporting presidential meetings with foreign dignitaries and those local visitors.

The claim was made in the wake of a highly successful study tour and Asian regional consultation held in Pyongyang on Sept. 7-10 by seven countries on the high stable rice yields in the DPRK.

Agricultural scientists and experts came from China, India, Burma, Nepal, Pakistan, Thailand and Bangladesh.

The news came as the DPRK almost completed its rice harvesting, reporting a record bumper crop.

Once the northern half of Korea was regarded as barren and short of foods and depended on south Korea for rice and other foods.

But, the DPRK today is a food surplus country and won worldwide reputation for its marvellous successful modern farming.

According to the Korean Central News Agency reports, the project team members "had made a big contribution to the development of the agriculture of the United Republic of Tanzania through researches and cultivation there for mechanizing agricultural production and increasing maize output, bravely overcoming all the obstacles and difficulties."

The successful agricultural assistance, the KCNA claimed, "helped raise the external prestige of our country and develop the friendly and cooperative relations with the United Republic of Tanzania."

In his Oct. 4 meeting with the five members of the team, President Kim Il Sung lavished praises on them and gave them what the KCNA termed "precious gifts."

The chief of the agricultural assistance team Kim Chang Hwan was honored with Order of National Flag First Class, two members with Order of Labor and the remaining two with Order of National Flag Second Class.

Earlier, the KCNA reported from Dar Es Salaam, the capital of the Tanzania, that the DPRK helped the Sept. 27 completion of an agricultural institute.

That day, the African country's Agricultural Minister J.B. Machunda revealed that the inauguration of the institute followed the foundation of an agricultural science institute in East Africa as a result of the August, 1981 nonaligned food symposium held in Pyongyang.

The Tanzanian minister expressed high appreciations of the concern of President Kim Il Sung for the development of agriculture in African countries which led the DPRK to help establish two agricultural institutes in the African Continent.

Tanzania with farmers forming over 90 percent of the population is struggling to achieve self-sufficiency in food with primary stress on increased maize output.

Its President Julius K. Nyerere made two state visits to the DPRK in June, 1968 and March, 1981 during which he took first-hand looks at the impressive agricultural performance of the Far Eastern country.

Expressing amazement at the agricultural success of Korea, the Tanzanian President during the visit to Pyongyang last year said that his country was receiving "valuable technical assistance from" the DPRK.

On the occasion of last year's visit of the Tanzanian President to Korea, President Kim Il Sung gave the African country a grant of 7,000 tons of maize.

### –Bumper Crop Reported–

As of Oct. 5, rice harvesting was completed in 96.4 percent of the nation's paddy fields, with many cooperative farms reporting an increase of over one tone per hectare over last year.

Travellers who recently returned here from Pyongyang predict a record bumper harvest of rice although a long spell of dry weather continued.

### –Maekjon Lockgate–

As part of a gigantic project to recycle the Taedong River, a new lockgate is taking shape at the Maekjon ferry.

Twelve lockgates are planned to be built across the river. The biggest is an eight-kilometer Nampo Lockgate whose construction is being vigorously under way. The Mirim Lockgate was built two years ago. The Maekjon Lockgate is near completion. It has taken one year and half to build the lockgate.

President Kim Il Sung on Oct. 4 posed for a photo together with the members of the agricultural technical assistance team who returned from their successful mission in Tanzania. (KCNA Radiophoto)

The Maekjon Lockgate is taking shape, spanning the Taedong River at its Maekjon ferry. (KCNA Radiophoto)

## National Conference of Military School Teachers Held

A meeting of teachers of military schools at all levels of the Korean People's Army was held, it was disclosed.

The disclosure was made when the KCNA reported the Oct. 5 meeting of President Kim Il Sung and Mr. Kim Jong Il with the attendants of the military school teachers conference.

The presidential meeting took place at the capital's February 9 House of Culture.

The KCNA did not give the date, period and venue of the military teachers conference. The subjects of the conference were not made available.

One thing is clear and certain: Whatever the subjects, the attendants discussed the improvement of their teaching and training in a bid to keep abreast of latest achievements in the world's military science and technology and in particular in view of the energetic arms buildup in south Korea.

Together with the top leaders–President Kim Il Sung is Chairman of the WPK Military Commission and Mr. Kim Jong Il ranks second in the commission–Minister of People's Armed Forces Gen. O Jin U turned up.

Greeting on the spot the two leaders were Gen. O Guk Ryol, Chief of the General Staff of the KPA, Gen. Paek Hak Rim, vice-Minister of People's Armed Forces, Gen. Kim Gwang Hwan, deputy Chief of the KPA General Staff and other generals.

## *Presidential Condolences to PLO Chairman on Operation Chief's Death*

President Kim Il Sung Sept. 29 wired condolences to Mr. Yasser Arafat, Chairman of the Executive Committee of the Palestine Liberation Organization and Commander-in-Chief of the Palestine Revolutionary Armed Forces in connection with the assassination by the Israelis of his right hand Abu Walid, Member of the Central Committee of the Palestine National Liberation Movement and Commander-in-Chief of the Central Operations Room of the Joint Forces.

President Kim Il Sung expressed also deep condolences to the bereaved family.

Korean cadres on Oct. 5 called at the Mission of the PLO in Pyongyang and expressed condolences.

# On the Juche Idea

Follow the last two Chapters of Mr. Kim Jong Il's treatise "On the Juche Idea" from Chapter 4 to Chapter 5.

(Continued from the previous issue)

## 4. The Guiding Principles of the Juche Idea

The guiding principles of the Juche idea are the guide to establishing Juche in Party and state activities, and in all spheres of revolution and construction. They are explicit fundamental principles which must be observed in successfully carrying out the revolution and construction by adhering to the independent and creative stands and enhancing the role of ideological consciousness.

In addition to apply the Juche idea to the revolution and construction it is essential to observe thoroughly the guiding principles of the Juche idea.

### *1) The Independent Stand Must Be Maintained*

If the revolution and construction are to be carried out as required by the Juche idea, Chajusong must be maintained and realized in Party and state activities.

The leader laid down the principles of Juche in ideology, independence in politics, self-sufficiency in the economy, and self-reliance in defence as the principles of realizing Chajusong. The principles of Juche, independence, self-sufficiency and self-reliant defence are the guiding principles of realizing Chajusong in the spheres of ideology, politics, the economy and defence.

#### (1) Juche in Ideology

Establishing Juche in ideology is the primary requirement of the masses' revolutionary struggle for Chajusong. The revolution and construction are man's conscious activities. Establishing Juche in thinking, therefore, is the only way to establish Juche in politics, the economy, defence, and all other domains.

To establish Juche in ideology means having the consciousness that one is the master of the revolution and construction, thinking and doing everything, centring on the revolution in one's own country, and acquiring the viewpoint and attitude of solving all questions by one's own talents and initiative.

The party and people of a country are masters of the revolution in that country, and to carry out the revolution in one's country successfully is the basic mission of the party and people of one's country. The world revolution, too, will only be successful when the revolution in every country is successful and when, on this basis, mutual support and cooperation is given. For this reason, the party and people of every country must firmly establish Juche in ideology, and carry out the revolution and construction in their country in a responsible manner, with the attitude of masters.

In order to establish Juche in ideology, it is necessary to equip oneself with the revolutionary idea of the working class and with the policy of one's party.

The working class is an independent class, and their revolutionary thinking is an independent thinking. Only when one is equipped with the revolutionary thought of the working class, will one be able to carry out successfully the revolution and construction, however difficult and complex the situation is, with the awareness that one is the master of the revolution.

The policy of the revolutionary party of a country, the embodiment of the revolutionary thinking of the working class, is the guide to the revolution and construction in that country. One must equip oneself with one's party policy and regard it as the guideline of thinking and practice. This is the only way to carry out the revolution and construction in accordance with the desire of one's own people and the specific reality of one's own country and fulfil one's responsibility as master of the revolution.

When we say that we establish Juche in ideology, we precisely mean that we equip ourselves with the Juche idea and Party policy, the embodiment of the Juche idea, and establish the monolithic ideological system of the Party. Only when the whole Party and the whole society are imbued with the monolithic ideological system, will we be in a position to say that Juche in ideology has been firmly established.

If one is to establish Juche in thinking, one must be well versed in one's own things.

Only when one knows the things of one's country well, will one be able to solve all problems arising in the revolution and construction in an independent manner and to suit one's specific situation and carry out the revolution and construction in conformity with the aspirations and requirements of one's people. Only then will one be able also to love one's country and people ardently and demonstrate a high degree of patriotic devotion and revolutionary enthusiasm.

Koreans must know well Korean history, geography, economics, culture and the traditions of the Korean nation, and in particular our Party's policy, its revolutionary history and revolutionary traditions. Only then will they be able to establish Juche and become true Korean patriots, the Korean communists.

In order to establish Juche in thinking, it is necessary to possess a high sense of national dignity and revolutionary pride.

Without the sense of national pride that one's nation is inferior to none, without the pride and honour of the revolutionary people, it would be impossible to live up to one's conviction in an independent manner, uphold national independence and dignity and emerge victorious in the difficult revolutionary struggle. A nation with a strong sense of national dignity and revolutionary pride is unconquerable, but a nation without this attribute is powerless. The people of small countries who have long suffered oppression by foreign forces need so much the more the sense of national dignity and revolutionary pride. In the small countries where nihilism and flunkeyism towards big powers are nationally deep-rooted as a result of the imperialist policy of assimilating colonies and obliterating their national culture, they must give special attention to the struggle to establish the sense of national dignity and revolutionary pride.

We must ensure that all the people cherish the dignity of the resourceful and courageous Korean nation, the sense of pride and honour of a people who are making a revolution under the guidance of the great leader in particular.

The task of establishing Juche in ideology requires that national culture should be developed and that the cultural and technical levels of the masses raised.

We must build culture which is national in form and revolutionary and socialistic in content. Juche-oriented culture which agrees with our people's interests and is based on the working-class line. This will make people's ideological and spiritual life healthy and facilitate the establishment of Juche in ideology. In order to develop socialist national culture on a sound basis, we must thoroughly prevent imperialist cultural penetration and, at the same time, reject the tendency to return to the past and nihilist inclination with regard to the heritage of national culture, inherit and develop its fine traditions, and critically adopt progressive elements of foreign culture, which are congenial to our people's sentiments.

It is also necessary to make strenuous efforts to develop science and technology and raise the cultural and technical standards of the masses. This will enable the working people to become true masters of nature and society and get rid of the idea of worshipping and depending on others in the matter related to science and technology, and thoroughly establish Juche.

If Juche is to be established in ideology, servility to big powers and all other outdated ideas should be opposed.

Establishing Juche in thinking itself means an ideological emancipation of people from the fetters of outdated ideas, and an ideological revolution to establish a new Juche outlook on the world. In order to establish Juche in ideology we must reject all sorts of outdated ideas which are contrary to the Juche idea, and thoroughly eliminate servitude to big powers in particular.

Flunkeyism is an attitude peculiar to slaves serving and worshipping big powers and developed countries, and an attitude of nihilism which means looking down upon one's own country and nation and despising them. If one is inclined to be servile, one would be in the habit of groveling before others and following them. If others take to revisionism, one would follow suit; and if others adopt dogmatism, one would act likewise.

As the leader said, if a person falls into flunkeyism, he would become a fool; if a nation is servile to big powers, the country would go to ruin; and if a party is subservient to big powers, it would make a mess of the revolution and construction.

What is most harmful and dangerous at present is flunkeyism towards US imperialism in particular. This servility, which is expressed in the fear and worship of the United States, is doing a great harm to the revolutionary struggle of the people. The harmfulness of this servility is most notable in south Korea today. Servility to US imperialism, which has been spread by the US imperialist aggressors and their stooges, is the most harmful ideological poison which is paralysing people's national and class consciousness in south Korea and trampling upon the precious cultural heritage and beautiful customs of our nation. Unless the struggle is intensified to oppose the fear and worship of the United States among the south Korean people and to heighten their spirit of national independence, neither the victory of the south Korean revolution nor the independent reunification of the country would be possible.

The struggle to establish Juche and oppose flunkeyism towards big powers is a serious question on which the destiny of the revolution depends. We will continue to intensify the struggle to eliminate flunkeyism and establish Juche in ideology and thus guarantee the ultimate victory of the Korean revolution.

#### (2) Independence in Politics

Politics is of decisive significance in social life. Without independence in politics it would be impossible to talk about Chajusong at all. Juche in ideology is expressed, above all, by independence in politics, and self-sufficiency in the economy and self-reliance in defence, too, are guaranteed by independence in politics.

Maintaining Chajusong in politics means upholding national independence and sovereignty of one's people, defending their interests and conducting politics by relying on them.

As the leader instructed, political Chajusong is the first criterion and the life and soul of an independent sovereign state. Only when a nation maintains political Chajusong, will it be able to ensure independence and freedom and be happy and prosperous. The revolution is a struggle to win political Chajusong before anything else. Since all questions related to revolution and construction depend directly on politics, it can be said that the destiny of the revolutionary cause is determined, after all, by political Chajusong.

In order to ensure political Chajusong, it is imperative to set up a people's government.

Man's right to independence finds typical expression in state power. So the working class and the masses of the people, to realize Chajusong completely, must first of all become masters of state power. Only when they hold state power in their hands and become true masters of state and society, will they be able to attain political Chajusong and lead an independent and creative life.

In order to guarantee political Chajusong it is necessary to build internal political forces.

Political forces are the main component of the revolutionary forces. Only when one builds strong internal political forces and relies on them, will one be able to win and preserve sovereignty and ensure independent politics. If powerful internal political forces are to be developed, it is imperative to strengthen the party, the leading revolutionary force, and achieve the unity and solidarity of the entire population based on the worker-peasant alliance with the working class at its core. What is most important here is to rally all the people closely around the party and the leader. When the party and the people are solidly united into a single political force, they will be able to display boundless strength and emerge victorious in the revolution and construction.

If one is to ensure political Chajusong, one must have one's own guiding thought, work out one's policy by oneself in accordance with one's decision, and carry it through.

The main thing in politics is to formulate policies and implement them. It can be said that independent politics consists in formulating and implementing all policies independently. Yielding to foreign pressure and tolerating foreign intervention in politics or acting at the instigation of others would make it impossible to maintain principle and consistency, and would lead the revolution and construction to failure.

Our Party has laid down and implemented all its policies independently in accordance with the interests of our people and the specific conditions of our country, with the Juche idea as the only guiding ideology, under the wise guidance of the leader. That is why it has always won shining victories in the revolution and construction.

In order to ensure Chajusong in politics, it is imperative to exercise complete sovereignty and equality in foreign relations.

Chajusong of a party and a state is expressed, after all, in foreign relations. To exercise complete sovereignty and equality in foreign relations is fundamental in ensuring political Chajusong. Sovereignty is an inviolable right of all parties, all countries, and all peoples. There are big and small parties, big and small countries, and economically developed and underdeveloped peoples in the world, but all parties, all countries and peoples are equal and independent. No one should encroach upon the sovereignty of others and no one should tolerate encroachment on one's sovereignty.

Chajusong is not in conflict with internationalism but is the basis of its strengthening. Just as the world revolution is inconceivable without the revoltuion in one's own country, internationalism divorced from Chajusong cannot exist. As a matter of principle, internationalist solidarity must be based on freedom of choice and equality. Only when it is founded on Chajusong, will internationalist solidarity become based on free choice and equality and become genuine and durable.

Our Party is adhering to the policy of strengthening the solidarity of the socialist countries and the international communist movement on the basis of opposing imperialism and giving support to national liberation movements in colonies and the international working-class movement, continuing advance to socialism and communism, and observing the principles of non-interference in each other's internal affairs, mutual respect, equality and mutual benefit. Our country is also adhering to the policy of joining forces with non-aligned countries, the newly-emerging nations, on the principles of respect for territorial integrity and state power, non-aggression, non-interference in each other's internal affairs, equality and mutual benefit, and of cooperating with all countries which are friendly towards us.

In the future, too, we will uphold sovereignty and equality in foreign relations and maintain the principle of combining Chajusong with internationalism.

#### (3) Self-Sufficiency in the Economy

The economy is the material basis of social life. Economic self-sufficiency enables one to consolidate the independence of one's country and live independently, provides a sure guarantee for Juche in ideology, independence in politics, and self-reliance in defence and ensures rich material and cultural lives for the people.

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# On the Juche Idea

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In order to implement the principle of economic self-sufficiency, one must build an independent national economy.

Building an independent national economy means building an economy which is free from dependence on others and which stands on its own feet, an economy which serves one's own people and develops on the strength of the resources of one's own country and by the efforts of one's own people. Such an economy makes it possible to develop the productive forces quickly by utilizing the nation's natural resources in a rational and integrated way, improve the people's living standard continuously, strengthen the material and technical foundations of socialism, and increase the nation's political, economic and military power. It also ensures the exercise of complete sovereignty and equality in political and economic affairs in international relations and contributes to strengthening the world's anti-imperialist, independent forces and socialist forces. It is vital to build an independent national economy particularly in those countries which were backward economically and technically because of imperialist domination and plunder in the past. Only when they build an independent national economy in these countries, will they be able to repel the new colonial policy of the imperialists, free themselves completely from their domination and exploitation, wipe out national inequality, and vigorously advance on the road of socialism.

In order to build an independent national economy, it is essential to adhere to the principle of self-reliance in economic construction.

Self-reliance is the revolutionary spirit and a principle of struggle of the communists in carrying out the revolution by their own initiative. One must believe in one's own strength and depend on it in economic construction, just as in all other activities for the revolution and construction. A people who energetically struggle, with confidence in their own capability, will be able to do any difficult work. But a people who have no faith in their own power but only look up to others, will not do anything successfully. Only when one mobilizes the efforts of one's people and the resources of one's country and relies on one's own financial resources and technology on the principle of self-reliance, will one be able to develop the economy quickly at one's own desire, overcome all difficulties and bring prosperity to the country.

If an independent national economy is to be built, the economy must be developed in a diversified and integral manner.

Unlike the capitalist economy which is geared to make money, the socialist independent economy is always aimed at meeting the demands of the country and the people. So an independent economy should naturally be developed in such a multifarious and integral way as to produce independently heavy and light industry goods and agricultural products to make the country rich and powerful and improve the people's living standard. Such an economy can also develop safely and quickly on a solid basis.

In order to build an independent economy which is developed in a multifarious and comprehensive way, it is necessary, as our practical experience shows, to follow the line of giving preference to the development of heavy industry and developing light industry and agriculture simultaneously.

Heavy industry with the machine-building industry as its backbone is the pillar of an independent national economy. Heavy industry developed in such a way can guarantee economic and technical independence and accelerate the development of light industry and agriculture and the national economy as a whole on the basis of modern technology. Moreover, simultaneous development of light industry and agriculture, along with heavy industry, can ensure a systematic improvement of the people's living standard and faster the development of heavy industry itself. Solving the problem of food on one's own through successful farming, in particular, is of tremendous significance in providing the people with stabilized living conditions and an independent life.

Equipping the economy with modern techniques and training the nation's technical cadres on an extensive scale are indispensable for the construction of an independent national economy.

Technical independence is absolutely necessary for economic independence. When one has one's own developed techniques, one will be able to develop and use the natural resources of the country effectively and develop the national economy in a diversified manner. Developed technology also provides the possibility to free the working masses from backbreaking labour, narrow down the differences between physical and mental labour and resolve independently the difficult and complex problems arising in economic and defence construction. Eliminating technical backwardness from the national economy and equipping it with modern techniques is a revolution. Only when the technical revolution is accelerated continuously through the mobilization of all possibilities in every sector, will technology develop quickly and the country attain economic and technical independence in a short time.

Solving the question of the nation's technical personnel is a major factor in the struggle for economic and technical independence. This is essential to guarantee economic and technological progress by one's own initiative. This is a particularly important task in building a new society for those countries which were under the yoke of imperialism in the past and which consequently were far removed from modern science and technical development. Therefore, in order to undertake the technical revolution and attain economic and technical independence, one must put a lot of effort into the cultural revolution and thus raise the cultural and technical levels of the working masses and train an army of national technical cadres. We must energetically implement the leader's policy of intellectualizing the whole society, further raise the cultural and technical levels of the working masses, improve the qualities of technical cadres, and train more technicians better.

In order to build an independent national economy, it is necessary to establish reliable and independent sources of raw materials and fuel.

Depending on others for raw materials and fuel is as good as leaving one's economic lifeline in the hands of others. If one is to be economically self-sufficient and develop the economy on a safe basis and with a long-term perspective, one must depend on one's own raw-material and fuel sources and mainly meet one's own demand for them. To this end, one must exploit the natural resources of one's country to the maximum and utilize them rationally and, at the same time, develop the industry to be a Juche-oriented one which relies on domestic raw materials and fuel from the outset.

Building an independent national economy on the principle of self-reliance does not mean building an economy in isolation. An independent economy is opposed to every economic domination and subjugation, but it does not rule out international economic cooperation. Close economic and technical cooperation between socialist countries and newly-emerging countries, in particular, plays an important part in ensuring economic self-sufficiency in these countries and in increasing their economic power.

Today, the peoples of newly-emerging countries are struggling against the US and other imperialists' policy of aggression and plunder, in defence of their national sovereignty and natural resources, and in order to put an end to the old economic order by which a few countries monopolize the world and plundered at will the majority of the countries and peoples throughout the world, and to establish a new fair world economic order. The newly-emerging countries have inexhaustible potentialities to develop their rich wealth and huge economic potentialities. They also have a good deal of valuable experience and techniques which can be shared and exchanged. If they strengthen economic and technical cooperation and vigorously struggle with their forces united, the newly-emerging countries and peoples will be able to thwart the imperialist policy of aggression and plunder, uphold their national dignity and right to survival, and achieve economic self-sufficiency and prosperity in a short period without depending on great powers.

The important task confronting us today in building the socialist independent national economy is to accelerate the Juche-orientation, modernization and scientization of the national economy.

As the leader said explicitly, the Juche-orientation, modernization and scientization of the national economy constitute the strategic line that must be consistently followed in economic construction for socialism and communism. By pushing forward the Juche-orientation, modernization and scientization of the national economy, holding on fast to the line of building the independent national economy, we must further strengthen the independence and Juche character of the national economy, continue to modernize technical equipment and put all productive and management activities completely on a scientific basis.

## (4) Self-Reliance in Defence

Self-reliance in defence is a fundamental principle of an independent sovereign state. A state without self-reliant armed forces capable of defending the country from the enemies at home and abroad when imperialism exists cannot, in fact, be called a completely independent sovereign state.

Imperialism is a constant cause of war, and the main force of aggression and war today is US imperialism.

As the leader said, we do not want war, nor are we afraid of it, nor do we beg peace from the imperialists. The best way to preserve national independence and peace and win the revolutionary cause is to counter the imperialist war of aggression with the war of liberation, answer the counter-revolutionary violence of reaction with revolutionary violence, and always meet the imperialist moves of aggression and war in full preparedness. For this purpose, we must implement the principle of self-reliance in defence.

Self-reliant defence is a military guarantee for a nation's political independence and economic self-sufficiency. Only when one implements the principle of self-reliant defence, will one be able to repel imperialist aggression and intervention, defend the nation's political independence and economic self-sufficiency and safeguard the revolutionary achievements and the security of the people.

Implementing the principle of self-reliant defence means defending one's country by one's own efforts. Of course, one may receive aid in national defence from fraternal countries and friends. But it is impossible to depend on others for the defence of one's own country. In any case, the main thing is one's own strength. Only when one is strong, will foreign aid prove effective. In national defence, therefore, one should rely on the efforts of one's people and one's own defence capability before anything else. Defence work, too, is an undertaking for the people and of the people themselves. If all the people participate in unison in the nation-liberation struggle and in the defence of the country, under the leadership of the revolutionary party, they will be able to repel all imperialist aggressors and safeguard national independence and revolutionary achievements.

In order to implement the principle of self-reliant defence, one must have armed forces capable of defending one's country.

Such armed forces must embrace the sons and daughters of the working people. An army whose men and commanding officers come from among the workers, peasants and other working people, can guarantee unity between the army and the people, and between superiors and subordinates, and become a truly self-reliant people's army which safeguards national independence and revolutionary achievements and serves the people.

If the principle of self-reliant defence is to be implemented, a defence system involving all the people and the whole country must be established.

The establishment of such a defence system requires that the whole of the army must be turned into a cadre army and modernized. Only when the whole army is a cadre army, will it become possible to provide the necessary force of commanders and multiply its strength in case of need. And a modernized army which blends its politico-ideological superiority with modern technology will become a really unconquerable revolutionary army.

In order to set up an all-people, all-nation defence system, it is also necessary to arm all the people and fortify the whole country. When all the people are under arms and the whole country becomes a fortress, all the people can be mobilized to crush the enemy as soon as it comes in to attack from any quarter, and defend the country from imperialist aggression with credit.

If the principle of self-reliant defence is to be implemented, the politico-ideological superiority of the people's armed forces should be utilized to the maximum.

The decisive factor for victory in war does not consist in weapons or techniques, but in the high political enthusiasm and revolutionary devotion of the army and popular masses who are conscious of the justice of their cause. A noble revolutionary spirit to fight for the freedom and liberation of the people, boundless loyalty to the party and the leader, a peerless self-sacrificing spirit and mass heroism which are expressed in willingly giving up one's youth and life for the sake of the country and revolution, revolutionary comradeship between men and officers, their inseparable links with the people, and voluntary military discipline—these are politico-ideological superiority peculiar to a people's army, a revolutionary army. As the history of revolutionary wars shows, a revolutionary army which is in firm politico-ideological readiness, though armed with inferior weapons, can fight and defeat an enemy equipped with the latest arms. Indeed, politico-ideological superiority is the essential merit of revolutionary armed forces and the source of their invincibility.

It is imperative, therefore, to knit the army closely from a politico-ideological point of view and steadily raise its politico-ideological level and ensure that imperialist armies of aggression are defeated by the strength of the politico-ideological superiority of the revolutionary people's armed forces.

The principle of self-reliant defence, to be implemented, requires that one must build one's own defence industry.

A national defence industry is a material guarantee for self-reliant armed forces. Particularly at this time when the US and other imperialists are viciously manoeuvring to subjugate other countries by offering arms as a bait, and plundering other peoples' resources and making huge profits through arms deal, the newly-independent countries should build their own defence industries. This is of tremendous significance. True, it would be difficult for small countries to produce all the arms they need. But it would be inadvisable to depend totally on others for the arms. They should build and develop their own defence industries so that they can produce whatever is within their power.

In order to implement the principle of self-reliant defence, it is essential to consolidate the home front.

As the leader instructed, victory or defeat in modern war depends largely on whether or not manpower and material resources necessary for the war effort are ensured for a long period. If a nation is to be ready to cope with war, they must build up major strategic zones, store up necessary material reserves, and make full preparations from the peacetime so as to continue with production even in the case of a contingency.

Upholding the policy of building the economy and defence simultaneously, our Party has made good preparations both militarily and materially and built up both the front-line areas and home front to cope with war.

We will continue to fully implement the policy of self-reliant defence, and thus further strengthen our self-reliant armed forces to be invincible, fight back any enemy aggression and defend the country and revolutionary achievements faithfully.

## 2) The Creative Method Should Be Applied

If we are to carry out the revolution and construction as required by the Juche idea, we should apply the creative method both in mapping out the policy, strategy and tactics of the revolution and in implementing them.

To apply the creative method to solve all problems arising in the revolution and construction in conformity with the actual conditions by relying on the creativity of the people—this is the principle one should always strictly adhere to in the revolutionary movement.

### (1) The Method of Depending On the Popular Masses

The success of the revolution and construction depends, after all, on how the creative efforts of the popular masses are utilized.

Since the masses are the decisive force that propels the revolution and construction, one can successfully solve any difficult problem and energetically speed up the revolution and construction only when one relies on them.

If we are to successfully carry out the revolution and construction by depending on the masses, we should map out a correct policy reflecting their demands and aspirations and make it their own.

The masses of the people know the reality

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# On the Juche Idea

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better than anybody else and have a wealth of experience. Only when the will and demands of the broad masses are integrated in a policy one is working out, can the policy be correct, conform with their aspirations and interests, win their hearty support and inspire them to the struggle. Should one fail to reflect the will of the masses correctly, one would commit a subjective error in guiding the revolution and construction. Then, one would be unable to enlist their creativity.

One must not only formulate a policy mirroring the will and aspirations of the masses but should also bring it home to the masses so as to make it their own.

All the policies of the party are implemented and realized by the great masses in the long run. When they are acquainted with the correctness of party policy and the proper method to implement it, they will accept it as vital to them and demonstrate a high degree of enthusiasm and initiative for its fulfilment. If the policy is not grasped by the masses, it will not produce great effect in life.

In order to carry out the revolution and construction by drawing on the creative power of the people, it is necessary to unite them into a single political force.

The strength of the masses lies in unity. When they are firmly united, they will demonstrate really amazing power in the revolutionary struggle and construction work.

If the masses are to be united firmly, it is necessary to properly combine the class line and mass line.

Only when the mass line is correctly carried out while firmly adhering to the class principle, will it be possible to isolate completely the hostile elements and build up the class position, and educate and transform all sections of the masses to unite them and give full scope to their creativity in the revolution and construction. If under socialism the class struggle and the work of strengthening the people's unity and solidarity are not combined properly and Rightist and "Leftist" deviations are allowed to develop, it will weaken the unity of the masses, paralyse their revolutionary zeal and creative power and inflict a great loss to the revolution and construction.

If the creative power of the masses is to be brought into play, a struggle must be waged against all outdated things that hamper innovations. In particular, it is important to wage an active struggle against passivism and conservatism. This is the only way to give full play to the creative power of the masses and bring about continuous innovations and upsurge in the revolution and construction.

Widespread mass movements should be launched in the revolution and construction.

Mass movements are a creative way to strengthen the unity and cooperation of the working masses and give rein to their inexhaustible strength. They are a revolutionary method to expedite the building of socialism and communism through mass struggle and collective innovations. One can successfully solve any difficult problem if one fights off all elements standing in the way of mass movements, brings the consciousness and initiative of the masses into full play and organizes and steadily develops mass struggle.

What is important in carrying out the revolution and construction by enlisting the creativity of broad masses is to establish a revolutionary method of work. Even if one has a correct policy, one would neither be able to properly mobilize the masses in its implementation nor carry out the revolution and construction successfully, without a revolutionary method of work.

The leader created the revolutionary work method of communists, the Juche method of work, as far back as in the days of the anti-Japanese revolutionary struggle.

The Juche work method enables the masses of the people to maintain the stand of master of the revolution and construction and fully play their role as such. This work method is a revolutionary and communist work method. It enables one always to go among the masses to acquire a profound understanding of the actual situation and to find correct solutions to the problems; it enables it possible for the higher ranks to substantially help the lower units, give precedence to political work in all work to get the masses to fulfil the revolutionary tasks of their own accord, and solve without formality all problems creatively in a way which is suitable to the specific features and circumstances. This method of work always enables one to share life and death and ups and downs with the masses, stand at their head, set an example and be modest, simple and generous and lead the masses into fully demonstrating their creative initiative.

This Juche work method is fundamentally opposed to the method of moving people by offering money or using force, or the administrative work method, the method of command.

The working-class party should always hold fast to the revolutionary work method both before and after the takeover of power and in the revolutionary struggle and construction work. In particular, following the takeover of power, it must steadily improve and perfect the work method in conformity with the developing reality. Only then would it be possible to exploit fully the revolutionary zeal and creative activity of the masses and vigorously push ahead with socialist and communist construction. Then it would also be possible to eliminate bureaucratic and administrative tendencies which are liable to appear in a government party. That the working-class party adheres to the revolutionary work method of relying on the masses and enlisting their creativity, is an important question of principle in the revolution and construction.

We must thoroughly apply the revolutionary work method created by the leader, the great leader's work method, and thus give full play to the creativity of the masses to accelerate the revolution and construction.

## (2) Methods Suitable to the Actual Situation

The revolutionary movement demands solving all problems in conformity with the changes and development in the reality and the specific conditions of the country.

The revolutionary struggle for socialism and communism is waged in different conditions of the time and the concrete circumstances of each country. There is no formula for the revolution and construction that is valid for all eras and all countries. Therefore, one must always proceed from the actual situation and creatively solve all problems in conformity with it.

If one is to wage the revolutionary struggle in the way which is suitable to one's own actual situation, one must correctly assess the subjective and objective conditions of the revolution in one's own country and define the line, policy and tactics in accordance with them. Should one fail to take into good account these conditions, one would fall into subjectivism in mapping out the policy and would inflict a great loss to the revolution and construction.

In the revolutionary struggle greater importance should be attached to the internal factor and the political and ideological factor. One can promote the revolution as one desires when the political and ideological factor as the masses' level of ideology is high, although other conditions are unfavourable. In defining the policy and methods of the revolution, one must regard the internal factor and the political and ideological factor as the main factors and strengthen them to energetically develop the revolution.

If one is to carry out the revolutionary struggle and construction work in accordance with one's actual conditions, one must take a correct attitude towards the established theories.

As the leader instructed, with regard to the propositions or formulas of the established theories one should apply them to conform one's specific conditions and peculiarities after taking into consideration the demands of the time they reflect and the premises they are based on. A theory that does not conform with the specific revolutionary practice is useless. In the guidance of the revolutionary struggle and construction work, the starting point is not the propositions or formulas of the established theories but the actual realities. The point is not whether something conforms with the established theories but whether it conforms with the demands and interests of the masses and the subjective and objective conditions of a given period. If something should meet the demands and interests of the popular masses and the subjective and objective conditions, one would not need to stick to the existing propositions or formulas.

In order to correctly carry out the revolutionary struggle, one must actively inquire into new principles and methods of the revolution and construction which are suitable to the historical conditions of the time and one's concrete situation.

Inquiring into new revolutionary principles and ways to meet the demands of the actual conditions is very urgent in our time. In our era, the revolution and construction are being intensified and developed as never before and many new theoretical and practical problems are arising. This demands that the guiding theory, strategy and tactics of the revolution be mapped out in a way which is suitable to the present conditions and that the revolutionary theory of the working class be further developed in a creative way.

The theoretical activities of our Party that has originally clarified revolutionary principles and way to meet the demands raised by the revolutionary practice of our time, constitute a brilliant example in adhering to the revolutionary principles of Marxism-Leninism and developing the revolutionary theory of the working class in a creative, higher plane.

A critical and creative approach to foreign experiences is important in the revolution and construction.

Such experiences always reflect the socio-historical conditions and the national peculiarities of a particular country. Some of them are necessary and beneficial to one's country and suitable to one's actual conditions but others are not. One must accept what is beneficial to one and reject what is not. In accepting the good experiences of others, one must not swallow them raw but adhere to the stand of changing and modifying them to suit one's actual conditions.

Though one should be better refer to the experiences of others, one must make effective use of one's own experiences as far as possible.

It is wrong both to try to copy others blindly and to refuse to learn with an open mind from the good experiences of others. The question is what should be one's attitude towards the experiences of others. We are opposed to the dogmatic attitude of unconditionally worshipping the experiences of others without demonstrating a creative spirit and mechanically imitating even that which is not suitable to one's actual conditions. This attitude renders it impossible to map out a correct policy conforming to the revolutionary requirements of one's own country and the aspirations of one's own people. In the long run, it would make it impossible to carry out the revolution and construction satisfactorily.

To apply the creative spirit in solving all problems in conformity with one's own situation is a scientific and revolutionary method that makes it possible to reject flunkeyism and dogmatism and successfully carry out the revolution and construction.

## *3) The Main Stress Should Be Placed on Ideology*

The popular masses' consciousness of independence plays a decisive role in the revolutionary movement. Therefore, in the revolution and construction one must place the main stress on ideology and give priority over all work to the remoulding of ideology, the political work, which is aimed at raising the consciousness and activeness of the masses.

### (1) Giving Priority to Ideological Remoulding

Ideological remoulding is an important task to transform people into genuine men of a communist type.

The leader put forward the task of revolutionizing, working-classizing and intellectualizing all members of society and thus transforming them into communist men of a Juche type, as a major revolutionary task in modelling the whole society on the Juche idea.

In order to build socialism and communism we must not only develop the productive forces and change the social relations but also transform people themselves into comprehensively developed communist men. No matter how highly the productive forces have been developed and how great the material wealth is, one could not claim to have built a communist society unless people, the masters of society, are transformed into men of a communist type.

If we are to train people to be harmoniously developed communists, independent and creative men, we must equip them with communist ideology and advanced scientific and technical knowledge and help them to acquire a high cultural level.

In particular, primary attention should be directed to the task of arming people with communist ideology.

The transforming of man in essence means ideological remoulding. Thoughts define men's worth and quality and, accordingly, ideological remodelling is of the utmost importance in the transformation of man.

Ideological remoulding is more difficult than the change of people's conditions of material life or the enhancement of their cultural and technical standards. Man's ideology depends on his socio-economic position and the conditions of material life. However, it does not change of its own accord with the change of his socio-economic position and the material conditions of social life. The remnants of outdated ideology are very conservative and tenacious. Ideological remoulding is a complex and protracted task. It can be successful only through a vigorous struggle.

The remoulding of man's ideology is a far-reaching revolution. It is a struggle to eliminate the remnants of the old society in the sphere of man's ideology for good and arm all the working people with the progressive idea of the working class, the communist idea. It constitutes the basic form of class struggle in socialist society where the exploiting classes have been liquidated. In order to remodel people in a communist way, even after the establishment of a socialist system we must fight against the penetration of reactionary ideology and culture by the imperialists and, at the same time, continue to carry out the ideological revolution to eliminate the remnants of obsolete ideology persisting in the minds of the people and equip them with a new, communist ideology.

The main thing in ideological remoulding is the establishment of a revolutionary world outlook, the outlook on the revolution.

If people are to be transformed into ardent communist revolutionaries who fight devotedly for the cause of socialism and communism, they must establish a correct outlook on the revolution. What an attitude one takes towards the revolution and how active one is in the revolution depends, after all, on one's outlook on the revolution.

The outlook on the revolution of our Party members and working people should possess is the Juche outlook on the revolution. The Juche outlook on the revolution is the viewpoint and attitude to the revolution which place the popular masses in the centre; it is a revolutionary spirit to fight vigorously for the masses.

The core in the Juche outlook on the revolution is loyalty to the party and the leader. The cause of socialism and communism is started by the leader and is carried out under the guidance of the party and the leader. The revolutionary movement will be victorious only when it follows the guidance of the party and the leader. Therefore, to establish a correct outlook on the revolution, one must always put the main emphasis on increasing loyalty to the party and the leader.

To acquire a correct revolutionary outlook one must firmly equip oneself with revolutionary ideology and theory. This alone would enable one to correctly understand the laws of revolutionary development, have confidence in the prospect of the revolution and struggle to the end in any adverse condition without vacillation and hesitation.

To establish a correct outlook on the revolution, one must have staunch revolutionary spirit. This spirit is an infinite devotion to give one's all for the party and the leader, the working class and the people, burning hatred for the enemy of the revolution and an indomitable revolutionary spirit to resolutely fight to the end without the slightest vacillation in any adverse condition, true to one's revolutionary principles. It is a revolutionary spirit of self-reliance to solve all problems by one's own initiative, braving the difficulties standing in the way of advance, and a strong sense of organization and discipline to hold most dearly the revolutionary organization and voluntarily observe the rules of the organization. One can be a genuine revolutionary only when one has such a spirit.

When one has made the revolutionary ideas and theories one's conviction and acquired a strong communist revolutionary spirit, one can say that one has acquired a correct outlook on the revolution.

Whether one has a correct outlook on the revolution or not is proved by revolutionary practice. The revolutionary practice is a powerful means of ideological remoulding and a criterion which can be used to prove man's ideology. Without practice and action

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it is impossible to appraise and prove man's ideology. The revolutionary practice of communists is nothing less than a struggle to implement the revolutionary idea of the leader and party policy. A man who upholds the revolutionary idea of the leader and dedicates his all to the struggle to carry out party policy is a genuine communist revolutionary with a correct outlook on the revolution.

Whether one has a correct outlook on the revolution or not is revealed particularly at a time of severe trials. People reveal their true nature in adverse circumstances. He who is determined to be infinitely faithful to the party and the leader even if he would have to give up his life and who remains loyal to his revolutionary principles on the scaffold, is a true revolutionary with a firm Juche outlook on the revolution.

If one is to be a communist revolutionary with a right outlook on the revolution, one must intensify revolutionary studying.

Studying is the basic means to equip oneself with revolutionary ideas, theories, strategy and tactics. Without studying one would not be able to comprehend the truth of revolutionary struggle nor have a high level of class viewpoint and revolutionary vision. A revolutionary must always regard studying as his first and foremost duty and continue to do it all his life. Studying is not merely aimed to acquire theory and knowledge. The revolutionary theory and knowledge one has learned through studying must be turned into one's conviction.

In order to become a communist revolutionary with a correct outlook on the revolution, one must lead a faithful revolutionary organizational life.

Organizational life is a revolutionary mode of life stemming from the essential nature of the communist movement and a school for revolutionary training. Without this life, people would be unable to become revolutionaries nor preserve political integrity. One's physical life is inherited from his parents, but one's political life is obtained and developed through organizational life.

Revolutionary organizational life must always be conducted under well a strong ideological struggle. Only when an ideological struggle is conducted vigorously along with ideological education, can people be awakened and trained politically and develop their ideological and moral qualities as a revolutionary to perfection. The working-class party should always hold fast to the revolutionary organizational life and train people to be ardent communists in the crucible of ideological struggle.

In order to become a communist revolutionary with a proper revolutionary outlook, one must train oneself in the revolutionary practice.

The revolutionary is hardened ideologically and in will power and acquires the revolutionary qualities and traits in the course of the revolutionary practice. Class struggle is the most acute revolutionary struggle. In the course of class struggle people heighten their class consciousness, become able to correctly tell friend from foe and acquire an uncompromising fighting spirit against class enemies. The struggle for socialist economic construction is also an important revolutionary struggle. Active participation in the struggle for production and construction is the only way to acquire confidence in the justice and victory of the cause of socialism and communism as well as genuinely revolutionary spirit and traits of the working class.

Through revolutionary study and organizational life and through revolutionary practice we should train the Party members and working people to become Juche-inspired communist revolutionaries with a firm Juche outlook on the revolution and genuine revolutionary fighters who will fight with devotion for the consummation of the Juche revolutionary cause started by the leader.

## (2) Giving Precedence to Political Work

For a successful implementation of the revolutionary tasks, political work aimed at educating and rousing the people into action, should be given priority over all other work.

Since the revolution and construction are carried out by the people, success in the revolutionary struggle and in building socialism and communism depends, after all, on the work among the people. Work among the people is, in essence, a political work and work to enhance their ideology. Giving precedence to political work, the work among people, means equipping the popular masses with party policy and arming their revolutionary zeal before all other work so that the masses themselves will demonstrate a high degree of consciousness and activity to carry out the revolutionary struggle and construction work successfully. By its nature, the revolution is a voluntary struggle. One stages a revolution neither on orders from others nor to obtain some remuneration; one is motivated to stage a revolution by one's own political belief and self-consciousness. Therefore, the principle that should be consistently adhered to in the revolutionary struggle is to give priority to political work to heighten the consciousness and activity of the people.

Giving precedence to political work is a demand arising from the essential nature of the socialist system. Unlike in a capitalist society where the popular masses are exploited and oppressed, in a socialist society where the masses are masters of everything, it is essential to rely on their high political consciousness and revolutionary enthusiasm. Only when political work is given priority to enhance the working people's conscious zeal as masters of the revolution will it be possible to give full play to the superiority of the socialist system and vigorously promote socialist construction.

Giving precedence to political work does not imply neglecting administrative and business affairs or technical and economic work.

As the leader instructed, administrative and business affairs and technical and economic work should be correctly combined with political work while giving precedence to the latter. The building of socialism and communism is a highly organized undertaking which involves the whole society and is conducted in a planned manner. This is complex work which is based on modern science and technology. Meticulous administrative and organizational work and scientific technical and economic work are indispensable for the building of socialism and communism. And yet, these will be successful only when priority is given to political work. No revolutionary task could be successful if one should neglect political work and get himself involved only in technical and economic business.

In order to mobilize the masses to socialist construction successfully, we should place our main emphasis on political and moral incentive and correctly combine this with material incentive.

The essential feature of socialist society lies in its communist character. The political and moral incentive inherent in the socialist communist character of socialist society and is aimed at strengthening it. As a matter of fact, socialist society is of a transitional character. Therefore, the socialist principle of distribution according to the quality and quantity of work done should be enforced in this society, and the material incentive should not be ignored. However, neglecting the political and moral incentive and placing the main emphasis on the material incentive would lead to the essential character of socialist society. This is a very dangerous and harmful tendency. It fosters selfishness among the working people and makes them mercenary and acquisitive. It runs counter to the attendance of the socialist system and the revolutionary achievements. Under socialism the political and moral incentive should be the first precedence in all circumstances. The essential superiority of the socialist system lies in the fact that the popular masses, who have become the masters of everything, consciously work in firm unity for the country and the people, for the society and the collective. Only when the main stress is placed on the political and moral incentive, will it be possible to stimulate the masses into demonstrating conscious enthusiasm in work with a correct position and attitude as befitting the masters of the country and the revolution.

Political work should be done through persuasion and education. This is work among people, work to rouse their ideology. The bureaucratic method expressed in giving orders and shouting commands can never rouse the conscious zeal of people. Only persuasion and education aimed at reasoning with and admonishing people will be able to equip them with revolutionary ideas, give full play to their revolutionary zeal and inexhaustible creative power and forge closer links between the party and the masses.

Political work should be done in an original way by applying various forms and methods. This is creative work which is conducted under different conditions and circumstances; it is work among the people at different levels and with different characteristics. Therefore, there cannot be a uniform formula or a set pattern in this work. It must be done in a way which is suitable to the actual situation with diverse forms and methods and in an effective and positive way.

Political work must be conducted in such a way that the masses regard it as their own affair. Since it is work to educate and rouse broad sections of the masses into action, it cannot be done with the efforts of only a few people. As a matter of principle, all revolutionaries should be political workers and educators and organizers of the masses.

As the leader explained, the method of one person rousing ten persons into action, ten a hundred and a hundred a thousand through education, is a superior method in enlisting many people in political work and turning it into a struggle which concerns the masses themselves.

Political work must be closely combined with revolutionary practice. The major objective of this work is to implement the revolutionary tasks successfully. Success in this work must find expression in the actual result of the revolution and construction and must be appraised by it. Political work which is alien to the revolutionary tasks and which is not helpful to the revolution and construction is futile.

We should continue to adhere strictly to the principle of giving priority to political work, whose correctness and vitality have been proved by the revolutionary practice, and thus build socialism and communism faster and better.

# 5. The Historic Significance of the Juche Idea

The Juche idea is exerting a great influence on the ideological life of humanity and on the revolutionary changes of the world. It is gaining strong sympathy from people all over the world and giving a powerful impetus to the contemporary historic movement which is aspiring to Chajusong.

The Juche idea has become an accepted contemporary thought, and its attraction and importance in affecting changes increase with the progress of history.

It gives us a genuinely revolutionary world outlook of our time, the Juche age. This constitutes a major historic contribution made by the Juche idea to the development of humanity's thinking and to the cause of liberation of mankind.

People's notions of the world and their views on and approach towards it have developed down through long history.

The history of the world outlook was a history of struggle between two conflicting philosophical currents, that is, between materialism and idealism, between dialectics and metaphysics. In this struggle Marxism signalled the victory of materialism and dialectics. The emergence of the Marxist materialistic dialectical world outlook was a reflection of the contemporary requirements. The appearance of the working class on the arena of history ushered in a new era in human history. The new historical conditions under which the revolution against capital had started, urgently demanded a revolutionary idea which would bring home the inevitability of the downfall of capitalism and the triumph of socialism to the working class who had risen up to struggle. The most important question in this was to vanquish the idealism and metaphysics which had sanctified the domination of reactionary capital and preached its eternity, and to elaborate a scientific world outlook of the working class. The materialistic dialectical world outlook came into being as a reflection of this requirement of the times.

The progress of the times is accompanied by the development of the world outlook. The steady expansion and development of the revolution which started with the emergence of the working class, gave birth to a new age when the working masses who had so far been the object of history appeared as its masters. The new age that witnessed the appearance of the working class and other working masses as a great force controlling the world, demanded the evolvement of a new world outlook which would enable them to become masters of their own destiny, shaping it in an independent and creative way, and to realize successfully the historic cause of national liberation, class emancipation and human freedom. This historic task was brilliantly accomplished with the evolution of the Juche idea.

The Juche idea which elucidates the world outlook of a new age is fresh and unique in its philosophical principle that forms its foundation.

In the past the relations between substance and consciousness, between being and thinking were regarded as the basic question of philosophy. The Marxist materialistic principle concerning the priority of substance and being gave a scientific solution to this question.

Since the question of the world's origin had been made clear by the materialistic viewpoint, the Juche idea raised a new problem concerning the position and role of man in the world as the basic question of philosophy and gave an answer to the question of who is the master of the world.

The philosophical principle of the Juche idea which clarifies the position and role of man as master of the world is based on a new elucidation of man.

The question of man had been also discussed a great deal by preceding philosophies, but it was confined mostly to abstract views on pure man, to the exclusion of social relations. The question of man's substance in social relations was raised and made clear by Marxism.

Considering man in social relations the Juche idea cast a new light on his essential features. It expounded that man is a social being with Chajusong, creativity and consciousness, and thus gave a perfect philosophical elucidation of man. The clarification by the Juche idea of the philosophical principle that man is the master of everything and decides everything, on the basis of the scientific explanation of man as a social being, was a philosophical discovery which brought about a new change in the world outlook.

The idea that man is the master of everything and decides everything, in other words, the idea that man is the master of the world and his own destiny and is the transformer of the world and the shaper of his destiny, is fundamentally opposed to idealism and metaphysics. Idealism leads to mystical theory that the world and man's destiny are controlled by the supernatural "might", while metaphysics leads to the fatalistic belief that everything in the world is immutable and, accordingly, man must be obedient to his predetermined destiny. The idea that man is the master of the world and his own destiny and is able to transform the world and shape his destiny, is based on the premise of the materialistic and dialectical viewpoint which denies mysticism and fatalism.

The Juche idea uniquely defined the domination of the world by man who is the highest-developed product in the material world, as well as the principles of its transformation and progress, thus shedding a new light on the foundation of the world outlook. The world outlook based on the philosophical principle of Juche is a world outlook which is centred on man.

There have been various types of world outlook in history, but there was none that clearly indicated the viewpoint and stand on the world placing man at the centre. Even the materialists who in the past had regarded the world as a material object, to say nothing of the idealists who considered it as a world of ideas or spirit, could not grasp aright the viewpoint and approach towards the world with man at the centre.

The Juche idea defined man as the master who dominates the world, not merely as part of it, and thus established a new world outlook which, unlike preceding ones, regards the world and its changes and progress with man, its master, at the centre. The Juche viewpoint and stand on the world with man in the central place provide a sure guarantee for the independent and creative cognitional activities and practice of man who transforms the world and shapes his destiny.

The Juche idea which clearly showed the man-centred viewpoint and stand towards the

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world provided a new view of social history. In the years prior to Marxism, even those who had advocated materialism or dialectics adhered to the idealistic stand towards social history. Marxism made it clear that, like nature, society belongs to the material world and changes and develops in accordance with the general laws that govern the development of this world. In this way it disproved the idealistic view on social history.

While admitting the general laws of the progress of the material world which affect social history, the Juche idea expounded the laws which are peculiar to social history. Therein lies a great service the Juche idea rendered in perfecting the working-class outlook on social history.

The principle of social history that the subject of history is the masses of the people, that socio-historical movements are their independent and creative movements and that their consciousness of independence plays the decisive role in the revolutionary struggle, forms the basic content of the Juche-based view of history. This provides a new elucidation on the essence, character and motive force of socio-historical movement, the movement of the subject.

The Juche idea established the new viewpoint and stand which see historical development and social revolution with the popular masses as the subject, at the centre.

The Juche idea which clearly indicated the man-centred world outlook and the view of social history brought about a great change in the development of world outlook. The revolutionary world outlook of the up the working class had been established by Marxism for the first time, and it was developed by the Juche idea onto a new, higher plane for its perfection.

The Juche idea, the revolutionary world outlook representing a new era in history, the Juche age, is rightly leading the onward movement of mankind aspiring to independence and sovereignty, socialism and communism, while sweeping away all the reactionary and counter-revolutionary currents of thoughts.

It marked a new, higher stage in the development of the working-class revolutionary theory. Therein lies another historic contribution of the Juche idea to the revolutionary cause of the working class and the cause of liberation of humanity.

An age had passed and the revolutionary movement had gone a long way since the birth of the revolutionary theory of the working class. Revolutionary practice in the new era demanded that the revolutionary theory be developed in a way which was suitable to new historic conditions. The Juche idea propounded the basic principle of revolution that the masses of the people are masters and the motive force of the revolution and construction and, on this basis, rendered it possible to reveal the new revolutionary theories required by our time.

The Juche idea is the sound basis on which to develop the revolutionary theory of the Juche age. Developing revolutionary theory on the basis of this idea means expounding the principles and laws of revolutionary movements with the working masses, the masters of revolution and construction, at the centre.

Developing a revolutionary theory with the working people at the centre is a requirement of revolutionary movements in the Juche age. In our time when the working masses have established themselves as the masters of the world and when revolutionary struggles are being waged with a far-reaching scope on the strength of their consciousness of independence and creativeness, the principles and laws of revolutionary movements can be elucidated correctly only by developing a revolutionary theory with the working people at the centre. By this method the Juche idea has made it possible to fully elaborate on the revolutionary theory aimed at realizing Chajusong for the working masses, and it has consummated the revolutionary theories of the working class to include those on national liberation, class emancipation and human freedom, and to be a perfect communist theory of social and natural transformation and human remoulding.

Placing the working masses at the centre in the development of a revolutionary theory is a sure guarantee for evolving the revolutionary theory and strategy and tactics in accordance with the true characteristic of the revolutionary movement.

Every revolutionary movement is an undertaking for and by the working people. Therefore, a revolutionary theory and strategy and tactics should naturally champion their interests and enhance their role. It can be said that the value of a theory depends on how well it advocates the interests of the popular masses, and that the effectiveness of strategy and tactics depends on how well they enhance the role of the masses. By basing itself on the Chajusong, creativity and consciousness of the masses, the Juche idea made it possible to evolve the theory, strategy and tactics which would champion their basic interests and provide the proper way to give rein to their high revolutionary zeal and inexhaustible creativeness. This is why the revolutionary theory of the working class has become most powerful and able to champion the interests of the working masses thoroughly and enhance their role to the utmost.

The Juche idea serves as a guideline which shows a correct approach to the preceding revolutionary theories. These working-class theories were advanced on the premise of the conditions and stage of history at that time which were different from today, but they have a community of class idea and mission with the revolutionary theory based on the Juche idea. By laying down the principle of creatively approaching the existing theories and experiences, the Juche idea makes it possible to apply and develop the preceding revolutionary theories to suit the requirements of revolutionary practice in our time. In particular, it maintains the principle of firmly defending and realizing the Chajusong of the working class and other working masses, and thus makes it possible to accurately identify and eliminate all kinds of opportunism, including revisionism which plays up the working class revolution halfway or denies class struggle, and uphold the class principle and the spirit of uninterrupted revolution in the revolutionary theories of the working class.

The Juche revolutionary theory is the genuinely revolutionary theory of the working class in the Juche era and is the undying communist revolutionary theory which will be ever-victorious along with the struggle for the Chajusong of the working masses.

A great idea gives rise to great practice. The great Juche idea which throws a new light on the philosophical principle and on the laws of socio-historical movement, the revolutionary movement, and gives scientific explanation of the guiding principles of revolution and construction, has brought about a tremendous change in revolutionary practice.

The Juche idea has been brilliantly applied, above all, in the Korean revolution and has won a great victory.

The Korean revolution is guided by the Juche idea, and all its victories would be inconceivable without this idea. Under the guidance of the Juche idea, the Korean revolution could get rid of its birth-pains caused by flunkeyism and dogmatism and has been able to triumphantly advance on the arduous road of struggle, getting over various difficulties and trials.

The Juche idea has led the revolution and construction straight along the new road which had never been trodden by others before. The Korean people are now set for independence, sovereignty and socialism, a success which is amazing to the world.

The Juche idea has become a solemn reality in our country. The history-making changes and great creations carried out by our people are a precious fruit of this idea. Very proud and honoured by the brilliant victory and results attained under the banner of the Juche idea, our people are now struggling for the historic cause of transforming the whole society in accordance with this idea.

Because it reflects the common aspiration of the world's people to Chajusong, the Juche idea is exerting a great influence on the contemporary revolutionary movements to build a new world of independence.

It has opened up a new revolutionary road, a broad avenue along which to advance the revolution in an independent and creative manner.

Our era, when the revolutionary movement is making progress through diverse forms with the national state as one unit, demands that the people of each country properly play the role of masters with a high degree of awareness that they are the masters of revolution. This is more urgent since there is the influence of wrong ideologies such as worship of great powers and dogmatism. By clearly showing how to stage a revolution in an independent and creative manner, the Juche idea has enabled the people of each country to have a strong sense of responsibility as the masters of the revolution, ridding themselves of the fetters of all outdated thoughts hampering independent progress; and it has also helped them to work out a policy which is suitable to the actual conditions in their country, according to their own views and beliefs, and mobilize their own creativeness to push ahead with the revolution. The opening up of the way to stage a revolution in an independent and creative manner has encouraged the people in different conditions of history and at different stages of development to carry on, confident of victory, the vigorous struggle to achieve national liberation and class emancipation and build socialism and communism.

The Juche idea has paved a new road of the international communist movement advancing on the basis of Chajusong, and has brought about a new era of progress in international relations.

The communist movement is an independent movement of the party and people in every country aimed at doing away with all types of subjugation and inequality and becoming the masters of their destiny. So there should be neither superior-subordinate relations nor master-servant relations in this movement. Chajusong is the life and soul for every country and people, and no relations of domination and subordination, order and obedience could be permitted between them. The Juche idea defined Chajusong as the fundamental principle of the relations between parties and between countries, and thus helped towards a change in the international communist movement and the development of international relations. Today the principle of Chajusong is displaying still greater vitality as a steadfast principle that guarantees the international communist movement and determines the relationship between the Communist and Workers' Parties. It also serves as a recognized principle of development of state relations among newly-independent countries and many countries of the world with different social systems and as a powerful weapon against the imperialists who subjugate other nations and impose inequality upon them. Thus, the Juche idea is an immortal banner of struggle, a banner of victory, for the popular masses in their endeavour to create a new world and shape their own destiny.

* * * * * * * * *

Our Party and people who have traversed the glorious path of struggle and victory over half a century under the banner of the Juche idea under the guidance of the great leader, should hold high this banner in future, too, and fight on energetically.

Our revolution has not as yet ended. We are still confronted with complicated and difficult revolutionary tasks. Only when we continue with our struggle upholding the banner of the Juche idea, will we be able to overcome all difficulties and obstacles, speed up national reunification and achieve final victory in the cause of socialism and communism.

We should equip ourselves more firmly with the Juche idea and thoroughly implement the Party's policies, its embodiment, and thus successfully realize our Party's programme to model the whole society on the Juche idea.

If we are to model the whole society on the Juche idea we should ensure that all Party members and working people are firmly equipped with the Juche idea and staunchly fight on anywhere, anytime along the road indicated by the Juche idea.

Scientific and theoretical activities are intended to play an important role in equipping the Party members and working people with the Juche idea and materializing it.

Giving priority to the study and dissemination of the Juche idea is a precondition for equipping them firmly with the Juche-oriented revolutionary world outlook and for fully applying the Juche idea to the revolution and construction.

All scientists and theoreticians should keep in mind their heavy responsibility and bring about a new upsurge in studying and propagating the Juche idea.

In the social science sector they should make a profound study of the Juche idea and the ideas and theories clarified by it.

Social scientists should study the fundamentals and guiding principles of the Juche idea, as well as all the ideas and theories illuminated by it, in a comprehensive manner. They should also make a profound study of the achievements and experience our Party gained in the revolution and construction by applying the Juche idea.

Our social science should give correct scientific and theoretical solutions to the urgent problems arising in revolutionary practice. Workers in this sector should intensify the study of the Juche idea, with the main emphasis being laid on the solution of these practical problems, so that correct, scientific and theoretical solutions are provided for all problems arising in the revolution and construction.

The Juche idea has opened up a wide vista for the development of all spheres of social science on a new foundation.

We should steadily intensify and improve scientific research with the Juche idea as an ideological, theoretical and methodological basis and thus enrich all branches of social science with new results.

Education in the Juche idea should be intensified.

Our educational institutions are the seat for the education in the Juche idea, and our school education should be consistent with the Juche idea throughout.

All educational institutions should radically improve the quality of education in the Juche idea. The students should thus be trained to become personnel who have acquired a basic outline of the Juche-based revolutionary world outlook in their senior middle school days and who have been firmly equipped with the Juche-based revolutionary world outlook when they graduate from universities and colleges.

In particular, universities and colleges should intensify the education of the Juche thought and theory. They should properly combine the education to establish the world outlook with the education to give specialized knowledge. Social science faculties in universities and colleges should help the students to acquire fully the revolutionary world outlook of Juche and, at the same time, training in their specialities should be improved so as to produce good experts firmly equipped with the Juche thought and theory.

We should intensify the studying of the Juche idea among the cadres, Party members and working people.

The dissemination of information about Party theories is work to acquaint them fully with the Juche thought and theory.

The Juche idea is priceless ideological pabulum for genuine Juche revolutionaries to maintain their political integrity. In order to become such a revolutionary everyone should profoundly study the Juche idea.

All leading officials, Party members and working people should always study hard to acquire the Juche thought and theory and thus make them an integral part of themselves.

Scientists and theoreticians and men of the press should write many excellent books and articles which give profound explanations of the Juche thought and theory. They should thus actively contribute to firmly equipping the leading officials, the Party members and the working people with the Juche idea.

In the sector of science and theory they should strengthen the struggle against reactionary bourgeois ideas and all kinds of opportunist ideological trends and staunchly defend the purity of the Juche idea.

Workers in this sector should sharply expose the reactionary nature and harmfulness of all hostile ideologies which run counter to the Juche idea and strictly prevent even the slightest non-class, non-revolutionary ideological elements from infiltrating into our ranks. All our scientists and theoreticians should uncompromisingly combat the reactionary, counter-revolutionary ideological trends including bourgeois ideas, feudal-Confucian ideas, revisionism, flunkeyism and dogmatism. They should thwart the manoeuvres of all sorts of reactionaries and opportunists and staunchly defend the Juche idea.

Our scientists and theoreticians should make the great Juche idea their firm belief and should ensure that all scientific and theoretical activities are geared to studying and propagating, defending and materializing the Juche thought and theory; they should also explain and disseminate the greatness and validity of the Juche idea broadly and profoundly.

Social scientists and theoreticians, the possessors and propagators of progressive ideas, play a tremendous role in the revolution and construction.

I believe that our Party's scientists and theoreticians will keep in mind their mission and duty as the active advocates and propagandists of the Juche idea and make an excellent contribution to the struggle for the ultimate attainment of the revolutionary cause of Juche.

(Concluded)

# S. Korean Workers: Growing Anti-American Activism

Over 300 female workers of Wuon Poong Ind. Co. staged a sit-in for four days from Sep. 27 at a factory in Seoul.

The labor incident which involved 300 women textile workers in a sit-in at Wuon Poong Ind. Co. in Seoul raised a possibility of labor's renewed challenge to the totalitarian regime of Gen. Chon Du Hwan.

As shown in the case of workers of the U.S.-owned Control Data Korea Co., the militancy of women workers will present a great threat to the existence of the Chon junta.

One of this year's most serious labor disputes in south Korea occurred on Sep. 27 when over 300 female workers of the company staged a sit-in for four days at a factory in Seoul, demanding reinstatement of their unreasonably dismissed fellow workers. The company side asked the Office of Labor to suppress them, but the female workers resolutely fought against them, smashing the window panes of the office room.

The workers were in a two-year-struggle for wage hikes and against suppression of trade union activities by the company, starting in August, 1980. The dispute reached its climax on Sep. 25 during the collective bargaining on wage when five of the union executives were illegally dismissed. Their reinstatement was added to the list of their demands.

The struggle of Wuon Poong women workers clearly brings to the fore some of the specific features of the recent south Korean labor movement.

First, most labor disputes have occurred in textile and electronics companies, where a large part of employees are women: Chang Gei Textile Co.; YH Ind. Co.; Sung Shin Woolen Fabrics; Control Data Korea Co.; etc.

A major key to south Korea's "high economic growth" was expanding exports. However, of late, due to a worldwide recession and the weakened international competitiveness of south Korean products, exports are declining, particularly of textiles, electronics and ships.

In an attempt to recover their past international competitiveness in export, companies and others in the manufacturing sector are trying hard to lower workers' wages. Therefore, the main victims in the export drive are workers.

In addition, working conditions in factories employing fewer than a dozen workers each are known to be the worst in south Korea.

The female workers of the above-mentioned companies demanded wage hikes and better working conditions more than anything else.

Second, as is clearly seen in the cases of workers of Control Data Korea and Wuon Poong companies, young girls demanded the reinstatement of their unjustifiable dismissed labor union leaders. This fact shows that workers have started staging their systematic anti-Chon protests under the leadership of trade unions.

In the two companies Control Data Korea and Wuon Poong female workers elected their union leaders without any interference by the company sides and set up so-called "independent trade unions." After that, the workers staged organized activities, conducting collective bargaining with management on the basis of decisions made by their own trade unions.

The anti-Chon nature of "independent trade unions" is clearly illustrated by a resolution adopted by the union members of Control Data Korea Co. on July 7, which said in part: "We charge the government with following an unpatriotic and anti-national policy. We demand that the government repeal all the oppressive labor laws and change its labor policy in such a way as to promote democratic labor unions."

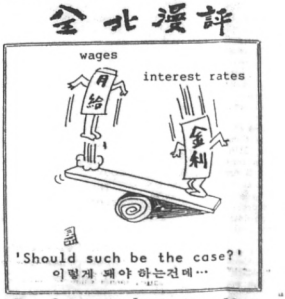
Third, workers' struggles have become increasingly anti-American and anti-Chon Du Hwan in nature.

The anti-U.S. militancy of workers was dramatically shown by the fact that two American businessmen were held hostage for nine hours by about 100 female workers at Control Data Korea Co. As the dispute between workers and management continued unsettled over the reinstatement of six dismissed labor union members and as the two U.S. officials were taken hostage, the company declared on July 20 that it had decided to close down its Seoul plant indefinitely.

Through a 7-month-long dispute with management, the workers of the U.S. computer firm realized the nature of American investors and the Chon junta backed by them, as the main target of their struggle for survival.

The Control Data case also generated widespread public criticisms of the junta and U.S. management and helped rally the dissident forces into a solid front for anti-U.S. and anti-Chon struggles.

The woman workers of Wuon Poong Ind. Co. did not chant anti-American slogans, nor did they express their determination to fight against American investors in south Korea, but they will follow the anti-U.S. struggle staged by Control Data Korea's fellow workers. Because American concerns in south Korea are likely become target of labor's attack in future unless the situation is remedied.




THE CHUNBOOK ILBO, JUNE 29

# *Seoul Students Use Public Forum to Warn of Japan's Neo-Militarism*

***Introduced here are summarized reports to an open forum held on Sep. 14 at Seoul National University as reported by Tokyo's daily The Asahi Shimbun on Oct. 4. The subject of the forum was "Japan's Distortion of History and Neo-Militarism." The message which emerged from the forum traced Japan's neo-militarism as the real background of the textbook issue and openly urged the establishment of an independent national economy.***

***This publicly contradicts the Seoul junta's acceptance of the Tokyo' Government's stance over the textbook case.***

***With the start of a new term open forums of this kind were held at a number of universities as the student protests were renewed.***

### Background to the Problem of Distortion of Facts in Japanese Textbooks

Anti-Japanese sentiments spread on a nation-wide scale among the Korean people as they reached a consensus on this problem. The government accepted an ambiguous reply of the Japanese government, and is now trying to dampen the energy of the nation by turning a deaf ear to the people's dissatisfaction. However, the "campaign to catch up with Japan" originally led by the "government" has failed to clarify the background to and the true intention of, the distortion of facts in the revised Japanese textbooks. It deliberately overlooks the fact that the spearhead of neo-militarism reviving in Japan is directed against Korea and aims to maintain the existing friendly relationship between the two countries.

In connection with the distortion of historical facts, some scholars express concern about trends for neo-militarism in Japan. The spearhead of Japan's neo-militarism is directed outside. Therefore, its neo-militarism is a matter of great concern to Korea.

The expansion impulse of Japanese capitalism is clearly seen in its changed defence policy and in a series of educational reforms, intended to ideologically support this change in its defence policy.

What does the increase in Japan's defence power mean? As is clear in the Nixon doctrine of 1969, Japan emerged to replace the U.S. in defence responsibilities in the Far East and is actively accelerating its militarization in order to maintain its economic interests in the Asian markets.

### Japan's Neo-Militarism

Externally, Japan intends to make its neighboring states military protectorates through economic inroads backed by its armed forces and to exploit them economically and influence them culturally. It intends to subordinate them as semi-colonial states.

What does this trend mean to Korea? Due to a change in U.S. Far Eastern policy, if Japan is to play a security role on the Korean Peninsula, its economic and military commitment to south Korea has to be further increased.

This trend in Japan basically issues from a growing crisis-consciousness on the part of the Japanese monopolists. The arbitrary distortion of historical facts in textbooks by Japan's education ministry derives from this thinking of the monopolists who want to educate the post-war generation in militaristic ideas. Therefore, in essence, the distortion of historical facts concerns not only the question of falsifying historical facts but the problem of whether we should choose between subordination and independence at present and in future.

### S. Korea-Japan Relationship

The textbook issue is not only a case of violating history but an expression of the present Korea-Japan relations. The 36-year long occupation of Korea by the Japanese colonialists was direct and outrageous, and inflicted countless misfortunes upon us. In the past 17 years, Japan's economic and cultural inroads have been indirect, but not so much pain have been felt. Nevertheless, we sense that much danger.

Korea's cumulative trade deficits with Japan amounted to over 20 billion dollars at the end of 1981, an unmistakable indication of economic exploitation of Korea by Japan. More worse is Korea's dependence on Japanese technology. According to statistics covering a period from 1962 to 1972, Japan accounted for 868, 59 percent, of the total 1,467 cases of technical introduction from foreign countries. However, almost all the techniques introduced from Japan are outdated and are said to be a major obstacle to increased productivity in Korea.

### Countermove of the South Korean "Government"

The government ignores the true nature of the textbook problem failing to recognize the fact that the spearhead of Japan's neo-militarism is directed against Korea and tries to solve the issue by confining the matter to the fact of distortion. This attitude of the government is based on a simple theory: Japan's Liberal Democratic Party represents the right wing forces, the opposition forces and the leftist forces of Japan. Therefore, we should compromise on fair terms. This ignores the reality of international politics and tries to solve everything in terms of cold war ideology in the 1960s.

The government insists on the need to "catch up with Japan." What part of Japan does the government say we should know? Does the government mean to say that we should learn from Japanese economic prosperity, which would easily collapse unless it exploits the weaker neighboring countries? The "government's" theory ignored the very nature of the Japanese economy and interpreted Japan according to the principle of "safety first." In this theory, the "government" regards Japan as a country and a competitor – an unrealistic theory.

### Conclusion

The textbook issue is an undisguised expression of Japan's neo-militarism. In order to check this, it is necessary first of all to make Japan promptly correct the distortion. Next, it is necessary for us to change the south Korean economy structurally – the dependence on Japan is its own logic. The only way to prevent neo-militarism, is to get rid of dependence on Japan and to establish an independent national economy.

# 3. U.S. Involvement Root Cause Of Korean Tragedy

**EDITOR'S NOTE: This is the third of a five-part series of translation from a book entitled "U.S. Imperialism Is a Sworn Enemy of the Korean People.**

In contrast to north Korea, the remnant forces of Japanese imperialism were not liquidated in south Korea after the liberation. With a view to establishing a foothold for their colonial domination, the Americans actively protected and rallied their remnant forces of Japanese imperialism. The former pro-Japanese forces were now turned into pro-American forces, and grew still ranker.

Active collaborators with the Japanese imperialists who had been hiding their ugly heads immediately after the liberation, began to show up with the landing of American soldiers.

The U.S. military government authorities appointed Song Chin U, Kim Song Su and Kim Tong Won as top advisors to the U.S. military governor. They were members of the Korean Democratic Party, a party of the right, and had been active collaborators with Japan during the colonial days. The Americans called them "highly qualified" to do the job. In other words, the Americans needed traitors to the Korean people to rule south Korea.

In October 1945, Syngman Rhee arrived in Korea aboard one of General MacArthur's private planes. He quickly brought about a loose coalition of rightist, and collaborators with the Japanese imperialists.

### *Economic Subjugation by U.S.*

The U.S. army adopted a policy of colonial enslavement as soon as it landed in Korea. In an effort to attain its goal, economically it pursued a policy of hampering the development of Korea's national industry and economy and subordinating them to the economy of the United States.

By proclaiming Ordinance Number 2 (September 25, 1945) concerning property transfers and Ordinance Number 33 (December 6, 1945) concerning vesting title to Japanese property within Korea, the U.S. military government of Korea declared that it would own public and private property formerly owned by the Japanese. The Americans seized the key economic sectors of south Korea.

In order to secure a more favourable foothold for their colonial domination following their occupation of south Korea, the Americans partially reorganized the socio-economic relations of south Korea.

In pursuing their aggressive aims in south Korea, they attached prime importance to the fostering of comprador capital, which was to play the role of a middleman in the disposal of U.S. surplus goods, the role of guide to facilitate inroads by U.S. private capital, the role of an agent in their plunder of the resources and the role of a local purveyor of some war materials.

They built up the position of comprador capital by handing over the assets formerly owned by the Japanese imperialists to private capitalists and speculators for a mere song and enabling them to take in exorbitant profits by allowing them to monopolize the rights to purchase and sell the "aid" goods the Americans dumped on south Korea.

They also preserved intact the feudalistic exploiting system in the south Korean countryside which was favourable for their colonial domination and pillage of the country. The feudal relations of exploitation remained predominant in the south Korean countryside and the peasants' economy was even more fragmented than before. The interests of the landlords were protected.

On September 22, 1945, the U.S. military government officially declared that the landlords had the rights to receive farm rents from the peasants and landowner-peasant relations should not be changed. The Americans forced the peasants to pay the loans they had made during the Japanese colonial days.

With the creation of the New Korea Company, Limited, all property owned on or since 9 August 1945 by the Oriental Development Company, Limited, and all Japanese property in juridical person in south Korea, in which the Oriental Development Company, Limited had financial interests on or since 9 August 1945 were transferred to the New Korea Company, Limited.

There was no difference between the Japanese imperialist governor-general and the U.S. governor-general. The difference, if any, was only the fact that the people's livelihood had been more difficult and suppression was harsher than under the Japanese governor-general.

Indeed, all sorts of evils increased astoundingly. The number of prisons increased, patriots and democrats were persecuted more cruelly and savagely than in the years under Japanese imperialism. Forcible deliveries of farm produce were augmented; in the days of Japanese imperialism, there were police, present at most places of forcible deliveries of farm produce, but after the liberation even terrorists accompanied police to force deliveries on farmers.

More factories were closed, unemployment increased, and the number of students expelled from school grew. Traitors to the nation and quislings increased and so did the profiteers.

### *Nation-Splitting Policy Followed by U.S.*

U.S. policy on Korea, a policy of turning south Korea into a military base, needed a divided Korea. The Americans categorically rejected the Korean people's efforts to establish a unified, democratic government on the Korean Peninsula.

Their intentions became clear after the August 15 liberation when they called for trusteeship as a ruling form.

On Septmeber 18, 1945, President Truman made public a statement opposing the idea of an early establishment of an independent Korea. Vincent, Far East Director of the U.S. State Department said as follows.

It is difficult for Koreans to rule by themselves right away. Therefore, the United States has agreed to a plan to allow a period of trusteeship, a period of preparation for independence. (New York Times, October 20, 1945)

The Americans' wild design to rule Korea through trusteeship became clearer at the December 1945 Moscow Conference of Three Foreign Ministers.

At the Moscow conference, U.S. Secretary of State Byrnes came up with a plan to put Korea under trusteeship.

According to the U.S. plan, Korea was to be "administered" by a certain supreme commissioner who would act in the name of an administrative organ composed of the representatives of the Soviet Union, the United States, Britain and China. It envisaged an "administration" of Korea for five years and, if necessary, for another five years. It would not be before this period was over, the U.S. proposal said, that a period of guardianship would begin. No mention was made of the establishment of a Korean government at all in the proposal.

After all the proposal was intended to subjugate Korea through military rule for 10 years, depriving the Korean people of their rights to establish an independent country.

The Soviet side opposed the U.S. proposal and suggested establishment of a democratic provisional Korean government. It maintained that measures be taken with the participation of the provisional government, to assist in the Korean people's political, economic and social progress and the democratic development of Korea as a state in the establishment of an independent state. This Soviet proposal was adopted in substance at the Moscow conference.

Nevertheless, the Americans continued to neglect their obligation to carry out the decision of the Moscow three ministers conference which they had signed.

Because of the sinister manoeuvres of the United States, the first USSR-US Joint Commission for the realization of the decision of the Moscow conference was frustrated in performing its task. The whole course of the work of the USSR-US Joint Commission convinced the Korean people and the world public all the more plainly that the commitments made by the U.S. government at the Moscow conference were nothing but a fraud.

Faced with criticisms from the Korean people and the world public, the United States agreed to reopen the Joint Commission in May 1947. The U.S. acceptance of decision was not due to a change in the U.S. plan but was a trick intended to divert public attention. From the very first, the Americans had no interest in establishing a unified democratic government in Korea. U.S. magazine "Life" said in its June 1947 issue that the United States was in agreement with the reopening of the USSR-US Joint Commission on Korea but the U.S. government agreed to the reopening of the Joint Commission after the Americans had decided to continue U.S. military presence in Korea until their goals were realized.

The work of the reopened USSR-US Joint Commission which met from May 21 to October 21, 1947, was again frustrated by U.S. manoeuvres. During the whole course of the joint commission, the U.S. delegate contradicted the already adopted decision all the time and clung obstinately to U.S. stand that any unified government to be established in Korea should be a reactionary government set up in an undemocratic manner, a government in which the stooges of U.S. imperialism would have the upper hand.

President Kim Il Sung observed: "Openly breaking the decision of the Moscow Three Foreign Ministers' Conference, an international agreement promising to guarantee a democratic development and the independent and sovereignty of the Korean nation, the American imperialists have deliberately delayed and frustrated the work of the USSR-US Joint Commission aimed at the establishment of a democratic provisional government of Korea.

They are scheming to hinder the complete independence of our country, the age-old desire of the Korean people, and the establishment of a unified provisional government, to perpetuate their occupation of south Korea, to turn Korea into their colony and to enslave her people again." (from his speech at the First Graduation Ceremony of the Central Security Officers School, October 26, 1947)

The United States ran counter to the decision adopted at the Moscow conference and prevented the Korean people from establishing a democratic provisional government because it wanted to continue to occupy south Korea for their strategic interests in the Far East.

# *S. Korean Struggle Receives Support From Koreans Here*

The anti-American, anti-Japanese and anti-Chon Du Hwan struggles of the south Korean people received active support and encouragement from the Koreans here.

The support came when more than 3,000 Koreans in the Kanto district gathered for a central meeting on Oct. 8, at the Korean Culture Hall in Japanese capital of Tokyo, to denounce Gen. Chon Du Hwan junta's brutal suppression of the people.

The importance of the meeting was stressed by the unusual presence of Han Duk Su, Chairman of the Central Standing Committee of Chongryun (the General Association of Korean Residents in Japan). Usually, such a meeting is attended by vice-chairmen.

The Japanese public's support was also expressed by four guest speakers including Yamada Yooichi, Chief of the International Affairs Bureau of Sohyo (the General Council of Trade Unions of Japan).

They stressed that now Gen. Chon is in an unprecedented crisis since his seizure of power owing to the continuing just protests from the south Koreans against him and the U.S.

The Japanese speakers branded the U.S. and Japanese presence and the junta as the root cause of all the local tragedies including the division of Korea.

On behalf of various Korean segments here, three Koreans made speeches, including Pak Il, Chairman of the Central Committee of Chochong (the Korean Youth League in Japan).

A keynote report was made by Chairman Han Duk Su.

Referring to the students' anti-American, anti-Japanese and anti-Chon Du Hwan struggles in south Korea since September set in, the chairman cited one example: "On Sep. 24, over 1,000 students of Koryo and Yonsei universities staged an on-street demonstration, clashing with the police on the streets for more than two hours."

"On Sep. 28, students of Sogang University staged a powerful anti-American, anti-Japanese and anti-Chon Du Hwan demonstration."

The U.S.-supported Chon Du Hwan junta, the speaker declared, found itself totally confused at these student protests.

Recalling the Sep. 24 arrest of over 500 students walking on Seoul streets and their torture, the Chairman called the expulsion of over 6,600 students of 12 universities including Sogang University "entirely unwarranted" and an illustration of the junta's frustration.

He also charged the junta with the import of U.S.-made electric police shock batons numbering over 70,000.

Noting with alarm the close military cooperation set up the United States, Japan and south Korea, Mr. Han said:

"They are deploying 'F-16' fighter-bombers of the newest type at the Misawa base in northern Japan and Gunsan base in south Korea."

He strongly demanded the immediate resignation of Gen. Chon Du Hwan, release of the political prisoners and students unreasonably arrested and withdrawal of the U.S. troops from south Korea with all their mass-lethal weapons, including nuclear weapon.

### Sookmyong Girls Demonstrate against Chon

An undisclosed number of students of Seoul's private Sookmyong Girl's University at around midday, Oct. 5 demonstrated on their campus against the junta of Gen. Chon in response to leaflets and appeals from four students.

The revelation was made by the Oct. 7 arrest of four girl students by Seoul's Ryongsan police station on charges of breaching the ban on assemblies and demonstrations. Ms. Pak Chae Gyong, a senior, and three other girls were charged with passing out over 200 leaflets.

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